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ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

A DISCOURSE

DELIVERED BEFORE THE EASTERN ASSOCIATION OF UNIVERSALISTS CONVENED AT LIVERMORE ON THE 27TH OF JUNE LAST.

By REV. JABEZ WOODMAN A. M.

TEXT. "Thus saith the Lord, Stand ye in the way, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls." Jeremiah vi.—16.

MR. DREW.—Agreeably to the request of your correspondents made through the medium of your paper, I forward you some farther extracts from the sermon which I delivered at Livermore.

The method which I pursued in the explication of this text, after a brief introduction, I endeavored in my first proposition, under several particulars, to enforce the direction to such persons as were in doubt in religious matters, to stand in the ways and see and ask for the old paths &c. After which I made a few general remarks relative to the good way mentioned in the text, and then secondly, I spoke of the happy consequences of obeying the direction. The extracts made are the general remarks just alluded to, and the greater part of the ideas contained in my second proposition, with a few reflections.

Yours, &c. J. W.

What makes it so important that we should attend to the study of the scriptures, in a proper manner, is to find "the good way," recommended in our text. It was enjoined by God himself through the medium of the prophet, that in finding this good way, antiquity should be consulted. "Ask for the old paths,"—i. e. the paths prescribed by the written word of God, that true standard of truth. "Ask for the old paths, where is the good way." We must not, however, be guided wholly by antiquity, as if the plea of ancient custom and long usage, were alone sufficient to justify our path: No, there is an "old way" which wicked men have trodden."—See Job xxii. 15. When we ask for "the old paths," therefore, it should be with a view, that we may find "the good way." This good way in our text evidently means Jesus Christ, who did not hesitate to declare to his disciples, that he was "the way, the truth and the life." This is the way of eternal life, and though it is sometimes called a new way, yet not because newly contrived, or newly revealed, for it was made known to Adam, immediately after his fall into sin, by the declaration made to the serpent, "that the seed of the woman should bruise its head." This way of life is more ancient than the way of sin and transgression; for Jesus Christ was "the beginning of the creation of God, the first born of every creature."—Christ is the way of salvation, which the gospel, and the true ministers of it, point out to men; and he is the only way of salvation; there is salvation in him and in no other; this is what the whole bible centres in, this is the sum and substance of it;—"this is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners," even the chief, i. e. sinners of the greatest magnitude.

Perhaps it is denied by none, who believe in the christian religion, that the good way mentioned in our text, points out Jesus Christ; but the grand difficulty with many is, that they have a wrong idea of him, supposing him not to be the Saviour of the world; or, in other words, that the whole human family will not ultimately be saved by him. Some suppose he came into the world to save only a part of the human family. Others, that he came to point out "the way" whereby all might be saved, if they would. There are many, even professors of religion, in the view of our speaker, who have imbibed erroneous ideas of Christ; but we may be well assured from the united testimony of scripture, that he is the good way to all, and not to a part only; "that he gave his life a ransom for all, to be testified in due time;" that he is the new and living way, and that he is

the Alpha as well as the Omega. He is the good old way, in whom all the families, kindreds and nations of the earth shall be blessed. It is apparent from our text, that it is incumbent upon all, who find the good way, to walk therein, which well comports with the injunction made by the apostle Paul to his Colossian brethren, "As ye have, therefore, received Christ Jesus the Lord, so walk ye in him."

I come now to my second proposition, to speak of the happy consequences of obeying the direction in our text. To those who will obey the injunction, a glorious promise is made, viz. "And ye shall find rest to your souls." Rest, literally, signifies repose, or cessation from labor. Rest in our text is evidently used in a figurative sense. The figure we may consider to be very appropriate. There is a striking analogy subsisting between corporeal and spiritual rest. In a sultry season, where the sun liberally dispenses his rays, what is so cheering to the laborer, and what is so welcome to the fatigued traveller, as a cool and healthy shade, where he can participate in that rest so necessary for the body? And what so cheering to a poor, afflicted soul, assaulted by the fiery darts of the wicked, and distressed with the remembrance of former iniquities, as to find that he is interested in a Saviour's love? Those who have faith in Christ, and flee to him as a refuge, find that he is not to them merely as the boughs of an oak, which extend their influence to a small distance; but like the shadow of a great rock in a weary land—even that rock cut out of the mountain without hands, that shall fill the whole earth. All in a state of unbelief, are in a greater or less degree, in a state of mental trouble, toil and labor. By varied pursuits, they are seeking rest, but find none. The scriptures invite such, notwithstanding their darkness, to attend to those means, by which they may have rest. Even the most incorrigible and rebellious are invited to look to Christ. We have the most incontestible evidence that the people addressed in our text, were a rebellious people, and our blessed Lord, at a certain time, in his public ministry on earth, addressing the Jews, reproving them for their impotence and unbelief, still in the same discourse, in a most endearing manner, communicates to them the following invitation. "Come unto me all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest to your souls." The Saviour, unquestionably had reference to our text, when he uttered these words, for he makes use of the same words which are contained in the last part of it,—“And ye shall find rest to your souls.” This spiritual rest is to be enjoyed in the observance of the divine commands. How striking is the contrast between those who enjoy rest, and those who do not! They who are tossed to and fro with every wind of doctrine, are similar to the waves of the sea, always restless and uneasy. Doubtless men, who halt between two opinions, sometimes inclining to the one, and sometimes to the other, have no true rest to their minds. They are like meteors in the air, carried about in various directions. But they who depend on the grace of God, for eternal salvation, through the redemption of Jesus Christ, wholly irrespective of their own works, have that peace or rest, which the world can neither give nor take away. If the doctrine of the final salvation of the human family be not true, we have no proper authority for calling on all to stand in the ways, &c. and that by thus doing they shall find rest to their souls. But as a permanent foundation is laid in Zion for the hope of the guilty; all may, with propriety be called on, to seek that rest which is now enjoyed by believers only.

Your speaker must be careful that he contradict not himself. Has he not already stated that there are conditions to be performed by creatures, in order to have rest? He has, and he is willing to acknowledge that this idea is implied in the text. But he has not stated, that there are any conditions to be performed by mankind, in order to have eternal life, in Jesus Christ. This is a permanent truth, and will sooner or later be realized by all, notwithstanding the unbelief of myriads of the human family at the present day. Says Paul in his epistle to Timothy, "God will have all men to be saved, and come to the knowledge of the truth, for there is one God and one Mediator, between God and men, the man Christ Jesus." And says the same apostle in his epistle to the Romans iii.—3, "For what if some did not believe, shall their unbelief make the faith of God without effect?" All the promises of God must be verified, "for they are in Christ Jesus, in him, yea and amen."

It is evident, that, notwithstanding the impartial and unbounded goodness of God in every age of the world, there have existed two characters, believers and unbelievers. Believers enter into rest. "For we which have believed do enter into rest," says Paul in his epistle to the Hebrews, iv. 3. Spiritual rest in Christ under the gospel dispensation, is unquestionably meant, which is a rest from the burden of the law of Moses, and from all toil and labor for

life. In order to have a continuation of gospel rest, it is necessary for believers to walk in Christ as they first receive him. The Galatians, we are informed by Paul, in his epistle to them, had received the spirit by the hearing of faith; they began in the spirit, but sought to be made perfect in the flesh. They supposed, that if to the work of Christ, they added their own personal observation of the ordinances of Moses, it would complete their salvation, and entitle them to eternal life. But the apostle opposed this idea, when he said, "Behold I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing."

You will recollect that we have an account in the 15th chapter of the Acts, that when the apostles were met at Jerusalem to consider whether circumcision was to be continued, the apostle Peter made the following very pertinent reply: "Who tempt ye God, to put a yoke on the necks of the disciples which neither our fathers nor we were able to bear?" This yoke was not simply circumcision as it respected the ordinance; for this, the fathers and they had been able to bear. But this I conceive we may understand by the yoke; it was that which circumcision rendered them debtors to do, viz. the keeping of the whole law. Christ alone was able to bear that yoke. We see therefore, the propriety of Paul's dehorting so strenuously against circumcision, in his epistle to the Galatians, it being in his view opposed to the pure gospel doctrine. The law requires supreme love to God, and that we love our neighbor as ourselves.—Though the law requires this, we are not able to perform this requisition without the aid of the gospel, which is the wisdom of God, and the power of God to every one that believeth. Those who are brought to the knowledge of the truth of the gospel, can individually say with Paul, in his epistle to the Philippians, "I can do all things through Christ, who strengtheneth me."

Those who are limited in their views, relative to final salvation, are apt to consider, that a religious experience entitles them to eternal life, and they will substitute that for the righteousness of Christ. I do not oppose christian experience, but am a strong advocate for the same. Yet, I consider that our eternal life in Jesus Christ was a truth, equally permanent before conversion as after. It is, I conceive, by a religious experience, that we are brought to know that Jesus Christ is the good way, i. e. the only true way of life and salvation. When this luminous truth is understood, we "find rest to our souls."

A FEW REFLECTIONS.

Let us bless God for the bible, that we have such a way-mark to direct us, and point out unto us the way in which we should go. Let us make use of it; let us search the scriptures daily and diligently, and the rather since they testify of Jesus Christ, "in whom we have eternal life." These are a lamp unto our feet, and a light unto our paths, both with respect to the way of salvation, and to the way of our duty. These guide us to the old paths, and show us where we may find the good way, in which we should walk. The sacred volume has the best claim to antiquity of any book in the world, and the gospel and the truths of it, have the greatest marks and evidences of it upon them. Error is ancient, but truth is more ancient. The gospel is "the everlasting gospel," it was even ordained before the world unto our glory. Above all things, my brethren, our concern should be, to walk in Christ, the way. There is no other way so good as Christ. Let us seek rest for our souls in him; not in the law and works of it, there is no rest in them; nor in the world or the things of it. This is not our rest, it is polluted; but let us seek it in Christ, where we shall find it here, and more abundantly enjoy it when this mortal shall put on immortality, and this corruptible put on incorruption, and when death shall be swallowed up in victory. AMEN.

[For the Christian Intelligencer.]

COMMENTARY ON EXODUS IV.—14.

No. 2.

That God cannot, with any propriety, be said ever to be angry, is I think, perfectly clear, not only from the nature of his attributes, but also from what was said in No. 1. I propose in this paper, to clear up a difficulty, which does not indeed exist in the original of the sacred scriptures, but in our common translation of them, by James' ministers. The first part of the 13th verse of chapter iv. of Exodus reads thus. "And the anger of the Lord was kindled against Moses," &c.—God's chosen people, the Hebrews, were in bondage in Egypt. Having determined that this nation, now small indeed, should ultimately become great, and settle in the land of Canaan, he made choice of Moses to go with his commands to Pharaoh, King of Egypt, to let the Israelites go, that they might offer sacrifice to him in the wilderness: that when there, he might conduct them to the promised land. God therefore commanded Moses to proceed without delay to the King with this message. "Let my people go, that they may hold a feast unto me in the wilderness." Moses made various excuses, and God obviated them all: at length, when

Moses could invent no more, he said to God in the 13th verse, "O, my Lord, send I pray thee, by the hand of him, whom thou wilt send." Then comes the words, upon which I intend to offer a commentary. "And the anger of the Lord was kindled against Moses," &c.

1. Why should Moses desire to be excused from delivering God's commands to Pharaoh?

Answer. Moses is represented in the Bible, as having been the most meek, diffident, modest man, of the age in which he lived. He well knew the importance of such an embassy. He was to be the minister of JEHOVAH, at the court of Pharaoh. Such a mission was never instituted before. The ambassador of the King of Kings and the Lord of Lords, was to appear before one of the most despotic sovereigns in the world.

The message too, was of immense consequence; no less than the freeing from slavery, of a whole nation; small indeed at that time; but destined to become in the course of a few years, a great, powerful and independent state; an empire too, to be governed by God himself. The message was from the God, whom Pharaoh knew not, and whom Pharaoh would not obey. The danger of the mission too was appalling. God was to be represented at the court of a tyrannical Prince, surrounded by his sly minions, and who had the lives of his subjects at his absolute disposal. And although Moses was not personally acquainted with the then reigning King, yet he had a perfect knowledge of the genius of that despotic government. Pharaoh was not in the habit of receiving commands, but of giving them, and being promptly obeyed.

Moses in the reign of one of the King's predecessors, had murdered an Egyptian, and hid him in the sand. The foul deed became known, an inquisition was taken, and Moses was recorded the murderer.—This coming to the ears of Moses, he fled from justice, and dwelt in the land of Midian. And although the reigning King might be ignorant of the murder, still the record of the deed remained, and Moses might justly apprehend, that on his arrival in Egypt, he would be recognized, arrested, and executed for his crime, against the laws of the state.

These reasons were undoubtedly sufficiently strong to induce any man far less diffident than Moses, to desire to be excused from executing such a commission.

2. But why should God be angry with the meek, humble and diffident Moses, who had all these powerful difficulties staring him in the face? Moses was a man "whom the Lord knew face to face." "There arose not a prophet since in Israel like unto Moses." Why then should God be said to be angry with him? The fact is, the scriptures say no such thing. The passage ought to have been rendered thus: "And the Lord was importunate with Moses;" or, "The Lord was troublesome to Moses." The Latin vulgate has the passage thus: "Tratus dominus in Moysen, ait," &c. "The Lord being importunate with Moses; or, "the Lord being troublesome to Moses, said," &c. The word "Tratus" often means troublesome, importunate; and when applied to God, I apprehend, it ought always to be rendered thus, unless the sense absolutely forbid it; and I am inclined to believe, that no passage in the Bible would require a very different rendering. But of this I am not absolutely certain, not having had time to examine any passages in the original. We may however be certain, that God can never be said to be angry, in the same sense, that frail man is said to be angry. The sensible reader will see at once, why God may be said to have been importunate with Moses; or why he may be said to have been troublesome to him. The serious difficulties, which presented themselves to the mind of Moses, in undertaking to perform the duties incident to that mission, were removed by God gradually. Moses was not overwhelmed at once, by the majesty of God, but was finally prevailed upon to obey his orders, by persuasive, gentle language. Every one therefore can easily perceive that God was importunate with Moses; and, that that importunity was troublesome to Moses.

ERASMUS.

[For the Christian Intelligencer.]

Some reasons for not believing the doctrine of retributive justice in another, or future state of existence.

1. Because the actions of men, whether good or bad, are done in the body, and proceed from motives, which are altogether produced by the objects presented to our view, together with our circumstances and the state of our mind at the time those objects present themselves, and as those objects, our circumstances, and the state of our minds, at the time any object presents itself, are things over which we have no control, so it is not in our power to avoid the impressions which they make; and the action, under those circumstances, follows of course.

2. Because those objects, by which our motives are produced &c. could have no effect, or operation upon, or in, the body God formed, until he breathed into his nostrils the breath of life, by which the formed body was put in motion, and became

susceptible, being influenced by the objects that are presented to, and come in contact with, the hearing, seeing, feeling, tasting and smelling.

3. As there is no mention in the bible of any intermediate state of existence between the grave and the resurrection, upon what authority is it asserted that there will be any more suffering or pain, than is experienced in this mortal state? Will any argue, that, because we have borne the image of the earthly man—all sinned, and become guilty,—our transgressions will be visited with a rod, and our iniquities with stripes, when we bear the image of the heavenly man, the Lord from heaven?—Although "flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption," yet the following declaration is no less true, although a mystery. "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye." And what is to follow then? Why, "the dead shall be raised." In what state are the dead to be raised? Answer, "incorruptible" and "in glory;" for this "corruptible must put on incorruption, and this mortal must put on immortality." What effect will this have upon the Adamic family? Answer, "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written." And what is this saying? Answer, "Death is swallowed up in victory." Isa. xxv. 8. See also Rev. xxi. Here is presented a new state of things, calculated to gladden the hearts of all for whom the Lord God of Hosts has promised to make a feast of fat things.

In confirmation of the above, let us hear what John has said. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away, and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

Now let the reader carefully notice the glorious effect. "And God shall wipe away all tears from their eyes." Whose eyes? Answer, the eyes of all people unto whom the Lord has made a feast.—"And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." Now, can words be used, to prove that there will be no more death, sorrow, crying, neither any more pain, any more plainly than are here used? Every candid discerning man will answer, no.

I will close, by observing that no one who has such a sense of himself as to smite his breast, and say, "God be merciful to me a sinner," will feel any disposition to invalidate the above. W.

ABSENCE FROM SCHOOL.

There is one thing in connexion with all schools, of which parents are not sufficiently sensible, and in reference to which they are often excessively unreasonable. We refer to the practice of taking off their children from school occasionally, either for purposes of business or pleasure, though most usually for the latter. This is little thought of at the time; and "la! it is but half a day, and she is so smart, she can catch up with her class tomorrow," is frequently an excuse urged by a fond mother for allowing her daughter some indulgence it would be better she should dispense with; while the boys are often taken off by their fathers to run errands, or permitted to play truant from a similar inconsiderateness. The worst of it is, the blame at last comes upon the instructor. His classes are deranged by an unequal progress between those who constantly attend and those who are occasionally absent—lessons partly got are forgotten, and the ground is to go over again—an impatience of the restraints of the school, together with the mortification of losing a post of honor, or not reaching some object in view which another, who has steadily pursued it, has in the mean time attained, are inevitable consequences of a few days absence—and then when the quarter comes round, the parent is sure to find fault with the teacher, because the child is not so far advanced as some of his mates, who have not lost a day during the term. Perhaps this feeling is carried so far that a child is taken away from the school, on the ground of the supposed neglect or incapacity of the instructor, when the only difficulty has been the constant interruptions to the progress of the pupil, occasioned by the indulgence of the parent.

All our public and private schools suffer more or less from this inconvenience, and it is one that parents who have the best interests of their children at heart, should carefully study to avoid.—R. I. American.

A man of sensibility is always either in the attic of ecstasies, or the cellar of sorrow; either jumping with joy, or groaning with grief. But pleasure and pain are like a cucumber—the extremes are good for nothing. I once heard a late minister compared to the same vegetable, "For," said the punster, "his ends are bad."

THE INTELLIGENCER.

SPEAKING THE TRUTH IN LOVE.—PAUL.

GARDINER, FRIDAY, OCTOBER 19.

DR. WARE'S SENTIMENTS. The Boston Recorder and the Christian Register appear to be considerably at odds about the religious sentiments of Dr. Ware, Professor of Divinity at Cambridge. Sometime since, a writer in the Recorder, over the signature of "Hollis" asserted, that "Dr. Ware had declared himself a universalist with an explicitness which need not be misunderstood." This statement gave offence to the editor of the Register, who forthwith called upon the writer to support his assertion, considering it a "charge," a "slandrous imputation," and calling the writer an "unprincipled person," a "slanderer," and other hard names. The call of the Register for proof has hitherto been fruitless—"Hollis" not having produced the "explicit declaration" of Dr. W. proving him to be a universalist. Whether, therefore, Dr. W. is or is not a universalist, the writer in the Recorder must as yet be considered as having made a statement he did not know and cannot prove to be true.

Now we have no disposition to take any part in this controversy, nor do we care much how it is decided. We believe that Dr. Ware has a perfect right to his own opinions on any subject—on that of religion as well as any other—and though he may differ in some respects from us, we are not disposed to sit him down as a dishonest man or criminal on that account, as both the Recorder and Register appear to admit and contend he must be, providing he is a universalist. A deviation from moral rectitude is one thing;—a difference from our opinions, another. The Register is generally conducted with candor, prudence, and we will add, a becoming spirit of charity. But in this case we fear the editor has unhappily departed from his usual course.—He considers that the statement, whether true or false, that Dr. W. is a universalist, as a "charge." Denying that it is, what "Hollis" calls it, "a statement," he will have it that it is a charge,—and calls it such in one article in his paper of Sept. 22, not less than twelve times. Now the word "charge," as used by the Register, and as would be understood we believe by every reader—certainly it is so understood by us—implies *dishonesty or criminality* on the part of the person against whom it is preferred. This is, in effect, the meaning given to the word by *Crabbe* in his English Synonyms. Now must an individual be considered a villain or a criminal because he happens to believe that God, the Maker and Disposer of our race, will make none of his creatures eternally miserable;—but that he will employ—and that effectually—means to subdue and reconcile all men unto himself? We are universalists,—and that with a full and firm conviction of the scriptural truth of our sentiments. We do believe that all rational beings will ultimately be cleansed from sin and prepared for heaven. So also did Bp. Newton, Dr. Burnet, Dr. Rust, Dr. Hartley and Dr. Priestley, and so do Richard Wright of Glasgow, and, we believe, Mr. Greenwood and Mr. Sparks of Boston, and many other unitarian divines and laymen, some of whom we personally know. Will the editor of the Register say, that all these men must be considered as dishonest and criminal, and therefore liable to punishment on account of believing in the ultimate salvation of all men? We hardly think, that, with his eyes open, he would thus consent to blend criminality as inseparable with erroneous opinions—or what are supposed to be such—and give his sanction to the monstrous doctrine of *Flavel*, that "error is worse than vice." It was this doctrine which led Michael Servetus, the Unitarian, to the stake in Europe, and which, in this country, hung the peaceable Quakers and banished the Baptists; and we shall be very sorry if any of our unitarian brethren, to whom we are accustomed to look for more liberality than is found among their orthodox opposers who neglect but few means to traduce and injure them on account of their belief,—are disposed to subscribe to, and practice upon the same abominable maxim. We cannot admit, that the calling of a man a Universalist is to be considered a "charge" against his sense and reputation, or that it is "slandrous" (for slander is the circulating a report, which is calculated to injure the character of the person slandered,) any more than the statement, that a person is an Unitarian or a Calvinist or a Methodist, is to be viewed as slander or as an imputation against his honesty and moral worth. This is a free country, and every man has a right to think for himself; and he who would fix a stigma, or otherwise endeavor to cast a reproach upon another, who, in the exercise of that right, is led to conclusions differing from his own, cannot, in our opinion, with much propriety, be considered as a vital and practical friend of religious liberty and free inquiry.

We have not made these remarks, by any means, to defend or justify the writer in the Recorder. We believe him to be a person, fed, under the influence of passion and party rage, to make an assertion which he is not able to sustain by any evidence in his possession. We have no communion with cal-

vinism, nor can we approve of the measures taken by too many believers in that faith to abuse and put down other denominations.—Nor have we made them with any disposition of unfriendliness towards the Register.—We have an habitual respect for its editor, and value his paper very highly. But we have said what we have, from a sense of duty due to ourselves, not willing to consider the imputation of our sentiments as "slandrous" or as "charges" implying the guilt or criminality of those who impute them.

Relative to the dispute concerning Dr. Ware's sentiments, there is one thing that seems to us worthy of remark. We perceive by an article relating to Dr. W. copied into the Register from the *Old Hampshire Post*, and which seems to be approved of by the editor of the Register, that the statement is made that,

"The name 'Universalist' is used to denote one who rejects the doctrine of future punishment, and as used by the writer in Boston ('Hollis') it was so understood by the editor at Utica. It was probably meant to be so understood. If any one acquainted with Dr. Ware's opinions on this subject, had made such a statement as this, he could not be acquitted of the charge of deliberate falsehood, and he is hardly more innocent if he made it in ignorance."

It will be perceived by this, that by a denial of Dr. Ware's being a "universalist," is meant only, that he does not "reject the doctrine of future punishment." It does not say that he believes the doctrine of *endless* punishment, or that he does not hold to the restoration of all men to holiness and happiness. It is easy to conceive how he might deny the notion of endless misery and believe in universal restoration, and yet "reject the doctrine of future punishment." Whatever "Hollis" and the *Q. H. Post* might mean by the "name universalist," we do not admit that it is *properly* "used to denote one who rejects the doctrine of future punishment;" for there are thousands who believe in the final salvation of all men who admit and contend for the truth of that doctrine, and all such we believe, are, in fact, "Universalists." Whether Dr. Ware is one of this description or not, (and if we do not misunderstand the language of the above extract, it seems to imply that he is,) the editor of the Register, or others acquainted with the sentiments of Dr. W. can inform us.

In conclusion we will add, that we are happy to find we are not alone in believing, that if Dr. Ware or any one else is a universalist, such a fact ought not to warrant proscription or degrade his character. The following extract from an editorial article in the last *Hallowell Gazette* expresses a sentiment which we believe is in accordance with the views and feelings of a great majority of our intelligent fellow citizens.

Something worth notice. The Boston Recorder has asserted and reiterated that the reverend doctor Ware, Hollis professor of divinity in Harvard university, has declared himself a universalist "with an explicitness which need not be misunderstood." Suppose he has, what then? Do we live in an age when men are to be proscribed for differing from us in the construction of certain passages of Scripture? If so, let us establish a regular inquisition.

A GOOD REMARK. We were pleased a few days since with the remark of an highly esteemed minister of our denomination, that he chose rather to see and associate with a man who, as he thought, *believed wrong*, and yet *practiced right*, than to fellowship or countenance a person who *believed correctly* and at the same time *conducted wrong*. The continual harping upon disputable points of doctrine, added he, may produce a sort of phosphorescent light in the head, but it can impart no warmth to the heart. The great end of preaching and writing should be, to make men better;—all which has not this practical result is worse than useless.

HUTCHINSON'S APOLOGY. We have received a few copies of Br. Hutchinson's "*Apology for believing in universal reconciliation*," just issued from the press of the Oxford Observer. It contains an ingenious and very interesting apology for the author's change of views and a strong defence of the doctrine he now believes. He calls it "An Apology for believing in Universal Reconciliation; or an Appeal from the inferior Court of Bigotry, Superstition, Ignorance and Unbelief, to the Supreme Court of Proper Candor, Sound Reason, Good Understanding and True Faith. Also a Key to the book of Revelation, with short notes on the same." The subject is managed much in the form of a trial in a court of justice. The author's case appears first to have been brought before the inferior court. "But when I came to trial," says he, "behold! the court was composed of four abominable villains, whose names were *Bigotry, Superstition, Ignorance and Unbelief*," who would not permit him to be heard in self-defence, but charged the jury ("composed of Calvinists and Arminians") to condemn him, which was done accordingly. From this decision he appeals to the Supreme Court, consisting of *Proper Candor, Sound Reason, Good Understanding, the Rt. Hon. Chief Justice TRUE FAITH*, presiding. In this court he is allowed a hearing, and accordingly he makes his *PLEA OF APOLOGY* in defence of his cause. The Chief Justice, in conclusion, delivers a very impartial charge, and

the jury (the readers of the book) are left to make up their minds and to decide according to the (divine) Law and the evidence produced. It will be perceived, that the manner, in which the author manages his subject, is calculated to be interesting and impressive.

In his "*Key to the book of Revelation*," he takes up every chapter in the Apocalypse in order, and makes quotations from every important verse in each, adding thereto a short and instructive commentary.

The author, in his advertisement, "begs that his work may be excused from grammatical criticism, as he was not favored in the days of his youth with an opportunity to study English Grammar." The greatest errors that we have discovered consist in some antiquated expressions, in making periods where there should not be full stops, and in the use of capital letters where small ones are required. All these errors, however, particularly those relating to punctuation, &c. might very easily have been corrected by the printer, whom we must consider in fault for suffering them to appear as they do. A very little labor, such as usually results from a correct reading of proof sheets, might have been bestowed, and the work would have appeared much more creditable both to the printer and author than it now does. But the author is entitled to all the indulgence he claims on the score of grammar, while he adds that, "in point of doctrine he seeks no shelter from scrutiny, heartily submitting his work to the candid, reasonable and understanding investigation of any man in Christendom."

On the whole, we think the work calculated to be useful; and we do hope,—considering the long continued and still existing disposition of the venerable author, who has a family to support without the means of providing for them,—that every friend of truth and benevolence will purchase a copy of it. In so doing a double benefit will be secured—one to the purchaser and one to the deserving author. We have a few copies of the work, and those who wish to procure it can be supplied on application to this office or the editor in Augusta. It is a neat duodecimo volume of 200 pages, and is sold at the very moderate price of 50 cents each for half bound copies or 62 1-2 for those that are full bound.

BOWDOINHAM ASSOCIATION. Rev. D. Chessman, Clerk of the Bowdoinham (Calvinistic Baptist) Association, which held its annual meeting in Winthrop on the 26th and 27th of last month, states, that within the last year, the additions to the churches within the Association were 49 by baptism, 25 by letter, 8 by restoration and 20 by the admission of a new church,—amounting in all to 102;—that within the same time 58 were dismissed, 104 excluded, and 28 died,—making a decrease of 190. It will be perceived that the cause of the Calvinistic Baptists, as well as that of the Orthodox Congregationalists whose diminution in this county we noticed in our last paper, is on the decline in this region,—they having realized a dead loss of eighty-eight within the past year. Their relative loss (considering the increase of population) is about 240. These facts are worth thousands of conjectures & inferences. They speak a language that can neither be misunderstood or resisted. They show that the cause of orthodoxy, notwithstanding all the exertions that are made to sustain it, is on the decline,—and must, as we believe, before many years come to the ground.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

TO PROFESSOR CHAPIN.—No. III.

REV. SIR:—In this third communication, I shall notice your "*Sermon delivered at the Dedication of the new Meeting-House, Waterville Village, Dec. 6, 1826.*" Taking for your text, Job vii. 17, 18.—"What is man, that thou shouldst try him every moment," you undertake to establish the following doctrine. "It is the design of God to keep man during his mortal life in a state of trial for the rewards of eternity." "In establishing the truth of our doctrine," say you, "we argue, 1st. From analogy. It is manifest that mankind are on trial for temporal blessings." Then after speaking of certain objects of human pursuit in this life, which are to be obtained, if obtained at all, by performing certain conditions, you add; "These observations hold true in relation to all the desirable objects of time. They are not put into our hands; but only within our reach. God might have placed us in a world possessing every thing that we need or can desire, in a state of constant readiness for our enjoyment. But instead of this, he has done little more for man in relation to his temporal interest, than to endow him with a capacity of knowledge and happiness, and to supply him with means by which he may obtain these blessings."—And to conclude this argument from analogy, you say, "Thus it is evident, that men are in a state of trial and danger in relation to the blessings of time. Is it not fair to infer from this fact, that they are in a state of trial and danger in relation to the more important blessings of eternity?" Now the doctrine which you think so fairly inferred from analogy is, that, as you express it on the 1st page, "Our behavior in this life will fix our final condition in

the eternal world." So that in that world, man will have no opportunity to affect his condition by his conduct! But where, dear sir, is the analogy?

Men are brought into this world weak and helpless creatures, and such things as they need are put into their hands, until they have become capable of providing for themselves. Then they find themselves in a world which "is full of the goodness of the Lord," and stored with his "riches;" and they were furnished with means for obtaining to themselves a needful supply of those good things, with which the world of their residence abounds. Now we will look for the analogy between the opportunities of men in this state, and what you consider their opportunities to be in the future state. In this world men find all needed blessing placed within their reach, to be obtained by their exertions. In the future world, they shall never find any blessings placed within their reach, to be obtained by their exertions. Is this "analogical reasoning?" Because our condition in this world was not fixed by our conduct in a preceding state of existence, does it follow from analogy that our condition in the future world will be fixed by our conduct here? Since men in this life are furnished with means for supplying by their exertions all their constitutional wants, is it hence to be "concluded from analogical reasoning," that when God brings them into another state of being, with different constitutions and wants, he will not furnish them with any means or opportunities for obtaining such blessings as their different situation requires? If there be any proper analogy in this case, it is entirely beyond my discernment. Let us take a general view of the human species throughout the whole face of the earth.—Under what various circumstances do we see them introduced into being here; what different opportunities they enjoy, (and some almost none) as it respects the improvement of the mind and the forming of a character; and what different lengths of time they continue here, from helpless infancy to old age, returning back to dust.—But these, you say, are all to live again. Their infinitely benevolent Creator, who is good unto all, and whose tender mercies are over all his works, has designed that they shall live again, and their next life shall never end. Now keeping before us the general view which we have just taken of the human creation in this life,—say, what could appear more unreasonable, what could represent the Deity as being more unmindful of the final happiness of his creatures, than to suppose that is the only state in which their characters can be formed for eternity? Point me to that prominent feature which is presented to the view when we look around upon the present world, which preaches the doctrine that this world is the field in which men are to collect all the provision they shall ever have, for that life which shall never end. Where is the notable fact concerning man's present state, from which it may be concluded by analogical reasoning, that "our behaviour in this life will fix our final condition in the eternal world?" Surely if we reason from the general truth to which you refer in your Sermon, that these temporal blessings which we need for our short life on earth, are placed within our reach in this world where we need them, we must conclude from analogy that in the eternal world those blessings will be placed, at least within our reach, which the wants of that world shall require.

In entering upon the second argument in support of the doctrine of your Sermon, you say, "But what may be thus concluded from analogical reasoning, is confirmed, 2d. By Scripture proof." But we are not to come to the Scriptures in the way that you have here approached them; for since the argument from analogy turns against your doctrine, there being no blessings placed within our reach in the coming world, but what we procure by our earnings in this, we ought to come to the Bible with prepossessions rather against than for such a sentiment. I have a strong persuasion that if you should reply to this communication, you would acknowledge that if the Scriptures are found to prove the doctrine of your Sermon, that proof is not *confirmatory* of the prior conclusions of reason, but that they originate a doctrine which is contrary to the analogy of temporal things. But we will look at your Scripture proof. Your first statement concerning this kind of proof is, that "All the promises and threatenings of the Bible are given on the supposition, that men are in danger both of neglecting and breaking the laws of God."

Here you will not dispute that you meant to be understood to express the sentiment, that all the promises and threatenings of the Bible are conditional; and as there is danger of men's failing to perform the conditions, without their performing which the promised blessings cannot be obtained, there is danger of their failing to obtain those blessings. But where, dear Sir, did you find those promises of which you speak in the Sermon which was noticed in my first communication? Surely you professed to find them in the Bible. You there say, that "In the old [covenant] the promises were conditional, but in the new,—conditionality and uncertainty are removed." In the Winthrop Meeting-House they were taught that in the new covenant promises, there is no conditionality nor uncertainty.—But in the Waterville Meeting-House we are taught, that there is conditionality and uncertainty in "all the promises of the Bible." It is extremely desirable that the learned divines who call themselves orthodox, should come forward boldly, and in plainness of speech inform the world, what doctrine they, in fact, be-

lieve, and are willing to maintain;—whether the conditionality or unconditionality, and whether the universality or partiality, of the Gospel promises. And it is because that all our general calls for this explanation, have been unheeded, and because of the high opinion, which I entertain of your candor and talents, that I make this particular call on you.

But I will look further into your Scripture proof of our being "in a state of trial for the rewards of eternity." There is no evidence that Job, in the text or context, spoke with any reference to such a sentiment. But you say, "Our doctrine is supported by scripture figures. Life is compared to a furnace," &c. That the afflictions and punishments, which sinners are made to endure in this life, are sometimes likened to a furnace, is true. And such figures represent the judgments to which they are applied as being designed for the correction and improvement of their subjects, even as the furnace is calculated for the refining of metals. But I cannot discover that this is a proof, that God will inflict punishments upon men in the eternal world, which shall be designed to render them more and more corrupt and sinful. You say further, that "life is compared to a race." And again,—"to a warfare." Any state in which men have objects to pursue after, and prizes to contend for, may very properly be compared to a race, and a warfare. They who pursue after wisdom shall be crowned with life; for "she is a tree of life to them that lay hold upon her." But they who run after evil shall receive death for their prize, for "the wages of sin is death." This the apostle supposed his christian brethren to have known by experience, for he inquires, "what fruit had ye in those things whereof you are now ashamed? For the end of those things is death." But that our eternal all hangs in jeopardy on our race or our warfare here in time, you have adduced no scripture to prove, nor do I know of any that can be adduced. You further say, "life is compared to the season of sowing, and death to the season of harvest." I have never seen this comparison in the Bible; perhaps you may be able to point it out. And to answer your purpose you must even show that eternity is "the season of harvest," through which men shall continue to reap what they have sown in time. But the text which you have quoted from St. Paul is perfectly applicable to the Bible doctrine, that "the righteous shall be recompensed in the earth, much more the wicked and the sinner."—Your quoted text to which I refer, is this, "Whatsoever a man soweth, that shall he also reap. He that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit shall reap life everlasting." Paul does not here testify that he that soweth to the flesh in this world, shall reap corruption of the flesh in the immortal world; nothing more nor less can be made of his language in this place than where he says, "To be eternally minded is death; but to be spiritually minded is life and peace."

"Finally," you say, "our doctrine is established by the appointment of the day of final reckoning. When the scenes of time shall have come to a close, then all nations will stand for judgment at the bar of heaven; and in that day, when God shall judge the secrets of men by Jesus Christ, he will render to every man according to his deeds; to them, who by patient continuance in well-doing have sought for glory, and honor, and immortality, eternal life. But unto them that were contentious, and obeyed not the truth, but obeyed unrighteousness, indignation and wrath; tribulation and anguish upon every soul of man that did evil." (The verbs which here stand in italics you have put in the past tense, while in the Bible they stand in the present.)

Now where in the Bible are we informed, that all nations will be called to judgment, to be recompensed according to their past deeds, "when the scenes of time shall have come to a close?" By saying, "then all nations will stand for judgment at the bar of heaven," you probably had allusion to the 25th of Matthew, wherein it is said, "when the Son of man shall come in his glory, and before him shall be gathered all nations," &c. But I have never seen the least particle of evidence produced, to show that Christ was here describing the final states of men, "when the scenes of time shall have come to a close." He had plainly told his disciples in a preceding part of the same discourse, that his coming in glory, of which he was speaking, should be in that generation. And the same he had likewise stated in a former discourse, recorded in Matthew 16th. When we compare the several records made of the questions of the disciples on the mount of Olives, Matthew, xxiv. 3.—Mark xiii. 4, and Luke xxi. 7, it is indisputably clear that they inquired only for the time, and the preceding signs, of the destruction of Jerusalem, and events connected therewith. Our Lord's discourse in answer to these inquiries runs through the whole of the 24th and 25th chapters of Matthew.—Even Dr. Scott, and other writers of his sentiment, have admitted, what is too plain to be disputed, that the fulfilment of that part of his discourse which is recorded in chapter 24th, was to be in that generation, and that that part of it related to the disciples' inquiries. Now there does not appear to be any change of subject in chapter 25th; and the circumstance that Mark and Luke did not record that part of their Lord's discourse, goes to strengthen the opinion that there was no change of subject there introduced. If these evangelists had considered the latter part of this discourse, to introduce that new subject,

to which modern divines apply it, of infinitely greater importance than the subject of the former part,—to have been faithful they must have recorded it. And Matthew, who saw fit to record it, instead of setting it down as a further illustration of the same subject that had just been treated to that generation, would have done as do those in the present day, who are careful never to introduce it but when they are describing the scenes of eternity, and the final states of men.

Concerning your quotation from Rom. chapter 2d, I will at present only remark,—that Paul plainly taught in this Scripture, that in the day when God should judge the secrets of men by Jesus Christ, he would render to every man according to his deeds. But that this judgment shall be put off until "the scenes of time shall have come to a close," and that it shall then unalterably fix mankind in opposite characters and conditions for eternity, I can see no proof here. It has been a truth from the inhabiting of our world, that "there is a God that judgeth in the earth." David sang in his day, "Also unto thee, O Lord, belongeth mercy; for thou renderest to every man according to his work." And Solomon testified, that "the righteous shall be recompensed in the earth; much more the wicked and the sinner." But the holy prophets spoke of an appointed day or dispensation, in which God would judge the world by his elect, Jesus Christ. See Isaiah 13th and 42d. Paul seems to have had his mind on these chapters, when he spoke of God's judging the world by Jesus Christ, Acts xvii. 31. But though God had appointed a day, or dispensation, in which he would judge the world by Jesus Christ, who was appointed to be the *Saviour* of the world, yet the Scriptures warn us against the mistake that in that day we may commit sin with impunity, and Christ will save us from the punishment. They assure us that, although Christ is to "save his people from their sins," yet as long as they transgress, they shall be subjects of punishment;—that in the day of the reign and authority of Christ, as well as in former times, God "will render to every man according to his deeds." But that the design of Christ's judgement is to prevent rather than to aid the grand design of his mission, which is to subdue and reconcile all things unto himself, I cannot hint in the Scriptures.

Now, dear Sir, in veneration for the holy scriptures, I call on you to point me to the place, where the doctrine of endless torments in the resurrection state is first introduced in the Bible. Or bring forward that text from any part of the Bible, upon which you will undertake to show, from the occasion of the discourse, and the context, and the language employed, that it was designed to teach such a doctrine, and that it is sufficient to be relied on as a new, a first revelation of it to the world. You will allow that the subject is vastly important; that the question whether He, whom it is our duty to adore and to imitate, will be an indifferent or a pleased spectator of the unending torments of a large portion of his rational offspring, is an important question, and must essentially affect the character of our religion. Every well-wisher to mankind will endeavor to make known all real dangers; but the giving of false alarms, and attempts to operate upon the fears of men by stories of unreal dangers, must, as well as the hiding of real dangers, be, upon the whole, injurious to society.

Without any fear that the course which I have taken will be disapproved by any one who loves the religion of Jesus, I subscribe myself,

Your friend and servant,
SYLVANUS COBB.

Waterville, Oct. 5th, 1827.

[For the Christian Intelligencer.]
SHORT SERMONS.—No. 9.

But refuse profane and old wives' fables. 1 Tim. iv. 7.

It may be supposed that the apostle in giving this exhortation to Timothy, had his mind upon those fabulous accounts which are so common in heathen mythology, or those traditions of the Jewish Church, by which they "made the word of no effect;"—against giving heed to such things, he repeatedly warns him. "Neither give heed unto fables," 1 Tim. i. 4. "But refuse profane and old wives' fables," 1 Tim. iv. 7. "And they shall turn their ears away from truth and give heed unto fables," 2 Tim. iv. 4. Of this he also cautions Titus; "not giving heed to Jewish fables," Tit. i. 14.

There is not much danger to be apprehended at the present day, that the christian world will admit all the fables of heathen mythology or Jewish superstition as truth; but it is pretty certain that many of them became incorporated into the christian system in the early ages of the church, and have been handed down to us as doctrines of christianity, from generation to generation, and many are as ready to permit these "old wives' fables" and Jewish traditions to overcome their reason and enslave their judgement as ever. Where, for instance, did we get the notion that God would torment to all eternity a part of his creatures? From the bible? Yes—we are answered, we get it from the bible. Are we sure of this? Do we find it in the law? No. Do we find it in the prophets? No. Do we find it in the gospel? Yes—we are answered; the gospel speaks of "everlasting punishment,"—"everlasting destruction," &c.—But does the context admit that we should apply these words to the condition of any part of mankind in a future world?—We do not know any thing about the context, is the reply; but this we know, that the bible speaks of "everlasting punishment" and of "everlasting

destruction," in so many words. But is this enough to satisfy us that so important a doctrine as this—a doctrine which human ingenuity has tortured itself in vain to render consistent with the character and attributes of God, and with his declared will—is this enough I say, to satisfy us that this is a doctrine of the gospel, and not "an old wives' fable," or one of those "traditions of men," by which the "word of God is made of no effect?" Let us ask seriously, if we did not get the impression from some other source than the bible. Yes—long before we were capable of studying the scriptures we were taught this doctrine,—we received it in the credulous days of childhood,—we were then taught that it was a doctrine of the bible, and before we could exercise our judgement upon it.

The apostle tells us that these fables turn men away from the truth. What is the word of God? It is that which he has communicated concerning himself, and his disposition towards man, and what he has covenanted to do for him. Whatever is inconsistent, therefore, with these communications, is fabulous, and every thing which has a tendency to overthrow the declarations of God's word, is allied to those "Jewish fables" and to "those traditions of men," of which Christ and the apostle repeatedly bid us beware. For instance, God covenanted with the patriarchs that in their seed (Christ) all the nations, families and kindreds of the earth should be blessed. Is the notion that God will render a part of these "nations, kindreds and families" miserable to all eternity consistent with this declaration? No! it contradicts it. Shall we call it a truth then?—would it not "make the word of God of no effect?" This is very evident—and we cannot avoid the conclusion that this doctrine is not a truth but an "old wives' fable." J. W. H.

THE CHRONICLE.

Be our weekly task,
To note the passing tidings of the times.

GARDINER, FRIDAY, OCTOBER 19, 1827.

Frost. We had a pretty sharp frost in this vicinity on the night of the 7th inst, which we believe is the first that has been discovered here since April last. It came too late to do any damage, as every kind of vegetation, liable to be injured by frost, had previously advanced to maturity.

BRIGADE REVIEW. Gen. Russell's brigade was reviewed by the Commander in Chief, in Farmington, on Tuesday, the 2d inst. We understand that the appearance of the troops was very satisfactory to the Governor, and reflected much honor on the several officers belonging to the brigade.

THE PRESIDENT OF THE U. S. has returned to Washington from his late visit to his seat in Quincy. On Thursday the 4th inst. he attended the triennial celebration of the Massachusetts Charitable Mechanic Association in Boston, on which occasion he gave the following toast:

"The American Mechanic: Invention in the head; Skill in the hand; Benevolence in the heart."

By the Mayor of Boston. The Mechanics of Boston,—wielding power, it is said, capable to raise the world; may they never want means and opportunity to raise themselves.

By Hon. D. Webster. The public men of the United States; may they act upon the motto of this Society: "BE JUST, AND FEAR NOT."

A late Boston paper informs us that the late rains in this region raised the Kennebec so high as to carry off a steam boat building on the stocks at Augusta. This is news to us in this quarter.

Maj. Gen. Joel Wellington, now a member of the Executive Council, was elected on Monday last a representative to the next Legislature of this state, for the towns of Albion and Freedom.

The Supreme Judicial Court adjourned its session at Augusta on Friday last. During the term Ira Spofford was sentenced to the state's Prison for two years for passing counterfeit money; and Mr. Isaac Cowan of Sidney recovered \$125 damage and costs of suit in an action of slander against John Ladd.

Maryland Elections. At the late election of members to the state Assembly in Maryland 49 persons were chosen friendly to the present U. S. Administration, and 31 friendly to Gen. Jackson.

Hon. John Sargeant, late Minister to Panama, is elected member of Congress from Philadelphia.

The late rains have raised the waters of Kennebec river to an unusual height.

The editor of the Gardiner Intelligencer complains of the use of the word *ancient* by Judge Ware, instead of *ancient*. We can inform him that *ancient* is a very ancient and venerable word, and therefore fit to express an idea of all musty and forgotten things; whereas *ancient* is indisputably modern, and should be used accordingly.—Hallowell Gaz.

"We can inform" the editor of the Hallowell Gazette, that, *ovth, deave, poure, alveagie, farre, netre, uce, hee, referre, prair, &c.* are "very ancient and venerable words." Ought not Judge Ware to have conformed to this orthography in "expressing ideas on musty and forgotten things?"

GARDINER LYCEUM. We are gratified to learn that Mr. JOHN H. LOTHROP has been appointed *Principal* of the Gardiner Lyceum and will shortly enter upon the duties of his office. Mr. Lothrop has been for several years tutor at Yale College, a situation which he filled with ability and with satisfaction both to the trustees of the institution and to the scholars that were under his charge. We are happy to say that the Lyceum was never in better order. The scholars are remarkably correct in their deportment and attentive to their studies.

PEACHES. Hon. Benjamin Vaughan of Hallowell has put into the market this year ten bushels of very fine peaches, raised on trees growing in his celebrated garden. Though we know of gentlemen in this state who have succeeded in raising a few peaches for private use, these we believe are the first raised in Maine that have been sold in market. We have eaten a number of them, and do not see why they are not as good as if they grew in New-York or Pennsylvania.

The following article is going the rounds in the papers, which we should think might teach some if not many of our political editors a serious lesson.

"Question, by an Englishman to an American arriving at Liverpool from the United States:

What are your newspaper writers about? Answer.—Tearing in pieces the characters of their President, Secretary of State, and the old General who conquered the Savages of the South-West and rescued New-Orleans from your fatal grasp.

Rejoinder.—Success to their endeavors! We shall not be sorry to say on your authority, that all your public men are scoundrels and liars."

If indeed foreigners were to believe all our newspapers say about the principal men in our country, they must conclude that we have not a man in the nation who is not a villain or a fool—not one honest or qualified for any important office. If what the papers on both sides are now insisting upon and laboring to prove, he entitled to credit, (and why should people write if they do not mean to be believed?) we must conclude, that Mr. Adams, the President of the United States, obtained his office, in the first place, by intrigue, bargain and corruption, and that he is now actively engaged in employing the same means to secure his re-election,—that he is an aristocrat, a monarchist, a tyrant, an enemy to the people and to our republican institutions, seeking for a crown regardless of political integrity or moral rectitude; and that Gen. Jackson is an ignorant, headstrong, violent bully,—anti-republican in his sentiments, despotic, ready to trample the Constitution under his feet and to fight his way into the Presidential chair by the sword through blood and carnage in which his soul chiefly delights.—Pretty pictures truly for men who have devoted their lives to the benefit of their country! Generous reward this, for virtuous and patriotic services! and great encouragement to our citizens to qualify themselves for, and to endeavor to merit, public favor!

ELECTION IN DELAWARE. Kensey Johns, the administration candidate, is elected representative to Congress from Delaware by about 700 majority over Mr. Bayard.

Gov. Pierce of New-Hampshire has appointed Thursday, the 29th day of November next for public Thanksgiving and Praise.

The new Unitarian Meeting-House in Augusta called "Bethlehem Church," was dedicated to the service of the One Living and True God, yesterday afternoon. The Sermon was preached by Rev. Mr. Lamson, of Dedham.

GREECE. The intelligence from Greece is rather of a gratifying nature. Rodschid Pacha had gone to Arcanania, where he had effected nothing. The Greeks having placed their wives and children within the natural fortresses of the country, followed his movements, and intercepted his supplies, so as to prevent him from venturing at any distance from the coast. Ibrahim Pacha, thro' a similar reason, had been obliged to return to Mondon and Coron, from whence he had despatched two European officers to Zante, to buy provisions with several Egyptian vessels of war to guard the convoy. This was the flotilla which Lord Cochrane attacked and defeated—an exploit which had increased the terrors of his name throughout the Levant, and imparted proportionate courage and ardor to the Greeks.

The captain of the Frederick Adam, Ionian steamboat, affirms, that the crew of the Hellas was composed of 80 men at the most, because the Greeks would no longer serve under Lord Cochrane; and that the duty on board that frigate was so disagreeable to the Greeks, on account of the loud explosion of the great guns, that they would not expose their ears to it.

The Cephalonian Captain, who commanded the vessel captured by Lord Cochrane at the end of May, with Greek prisoners on board, has been condemned by the tribunal at Zante to 15 years imprisonment in irons, as guilty of carrying on a trade in slaves.—The ten Turks who composed the escort were sent to Patras.—N. Y. ps.

FROM SMYRNA. Capt. Gifford of brig Tenedos, who left Smyrna Aug. 8th. arrived at this port on Saturday, and brings the following verbal information:

"Lord Cochrane was at Poros with the Hellas and some smaller vessels. A great naval force was assembling at Smyrna, of French, English, Russians, and Austrians. About twenty sail were in Smyrna, and many in the neighbouring ports. The whole of the Amer-

ican squadron was in the Archipelago, destined for Smyrna.

Mr. Washington was shot by the Greeks in a broil at Anapolis, and died on board the English line of battle ship Asia, Adm. Codrington.—Bost. ps.

BELFAST GAZETTE OFFICE.

October 11, 1827. The Mail of Tuesday morning last leaving Belfast for the west, was opened with a knife within a mile of the Post-Office; but the letters and papers taken have been recovered. The history of the transaction is this. A young gentleman now recovering from a severe illness which has left him for the present in a deranged state of mind, happened to be at the office, when the coach drove up to receive the mail. It was raining; and a friend requested the driver to take the young man home as he was to pass the door, and the request was granted. The moment it was known at Belfast that violence had been used on the mail, the above circumstance was recollected, and persons repaired to the young man's house, who had all the letters in his chamber and not concealed. He had opened but two letters, which he said were very amusing; and as a reason for breaking the mail he said the letters were put into the wrong bag. As it happened the Eastern mail due this morning was not in the bag; it had not arrived at Belfast in season for the western mail to depart.

Some weeks ago a Mr. Royal Avery, of Vermont, pretended to have been robbed of several thousand dollars, near Hartford, Con.—Some circumstances induced a suspicion that the robbery was all a sham, and that Mr. Avery's wounds which were not dangerous, were inflicted by himself; and this suspicion became a very common one. Mr. Avery, to sustain his character, produced a string of certificates from some of his acquaintances, all testifying that he was one of the finest fellows in the country. This satisfied some, but not all—he borrowed money from some generous men who took his part, and started for Vermont—but a couple of officious characters followed him, overhauled his pocket-book and trunk, and found about \$100 in his pocket-book, and two or three hundred carefully concealed in the lining of his trunk.

Kennebec Jour.

It is stated in some of the papers that this Mr. Avery was, at the time he robbed himself, a Unitarian preacher in good standing.

THOMASTON, Oct. 2.

The Supreme Judicial Court closed its session at Wiscasset, 29th ult. In addition to the criminal convictions mentioned in our last, Thomas Reed, Esq. of Bowdoinham was convicted of forgery, and sentenced to four years imprisonment in the State Prison. The trial excited considerable interest, and developed a series of forgery and fraud such as seldom before has been perpetrated in our country. Although convicted of forging one note only of \$250, yet the evidence disclosed a large amount of forged notes together with other papers of various descriptions, purporting to be signed by one Israel Millet, late of Bowdoinham, who died some two or three years since, leaving an estate of some \$22,000 without heirs in this state to inherit it. This estate seems to have excited the cupidity of Mr. Reed who had before sustained, if not altogether an irreproachable character, yet such a standing in society as was thought far above the commission of crime on so extensive a scale. It is supposed these forgeries, had they not been detected, would have affected the estate to the amount of near \$20,000. It is presumed he had accomplices, but they have not yet been discovered.—Register.

Canada Road and Boundary Line. The commissioners on both these subjects are now engaged in their several duties. We have heard however that there is little prospect of an amicable adjustment of the boundary line between Maine and New Hampshire, on the part of the commissioners of the two states. Yet the facts by them to be reported will probably enable the several legislatures to come to an equitable decision.—Both Gaz.

To take out grease spots from a carpet or any other woollen cloths.—Dissolve a piece of pearl ash, the size of a pea, in half a tea cup of warm water, or a piece twice the size in a full cup. Pour some of the solution on a grease spot and continue to rub it with a clean brush or woollen cloth until it is nearly dry, and your carpet or garment will be as clean as ever.

The New-Orleans Advertiser of the 7th September, says, that "though the prevailing yellow fever be unusually mild in its character yet the bills of mortality shew that it is fatal in many instances. During the week ending on the 2d inst. there were 21 interments in the Protestant Burying Ground, 14 of which were cases of yellow fever.

The Indian War at an end.—We learn, from a traveller that Col. McKenney, of this city, arrived at St. Louis on the 18th September from the Winnebago country. He brought information to that place that the Red Bird (the principal war chief of the hostile band of Winnebagoes) together with a young Brave of the same band, had been given up to Gen. Atkinson; the Winnebagoes had sued for peace, and had promised to give up all the party which made the attack on the keel boats, and committed the murders at Prairie du-Chien, &c.—Nat. Intelligencer.

TO CORRESPONDENTS.

An illustration of "the lake of fire," by Br. Hutchingson has come to hand and shall have a place next week. A communication from Mrs. S. D*** shall be inserted as soon as we can possibly find room for it.

"A. B." will be noticed next week. L. A.*** to Mr. Ballou, must wait our convenience. It is likely he may be accommodated in our next.

MARRIED.

In Augusta, on Friday evening last, Mr. LUTHER SEVERANCE, Editor of the Kennebec Journal, to Miss ANN HAWLEN; also, at the same time, Mr. WILLIAM L. WHEELER to Miss MELVINA HAWLEN,—daughters of Theophilus Hawlen, Esq.

In Thomaston, Maj. John Spear to Mrs. Susan Robbins; Mr. Joseph Hewett to Miss Nancy Marsh.

DIED.

In this town on Tuesday last, Adeline, wife of Hiram Baker and daughter of Thomas Coss Esq. of Pittston, aged 23.

In Augusta, Elias C. Nason, aged 11, son of Mr. B. Nason.

In Washington, (Geo.) Matthew Talbot, Esq. candidate for Governor of that state. In Boston, on the 10th inst. Samuel Jones, late a seaman on board ship Corvo, aged 27 years, a native of Pittston, Me.

In Berwick, JOSEPH MAYALL, aged 43 years. He was a firm believer in the final happiness of all men and in his last moments, when conscious of his approaching dissolution, remained unshaken in that belief. His whole course of life was a complete refutation of the opinion entertained by many, that the doctrine of universal salvation tends to immorality, and to diminish the sense of moral obligation. For he was acknowledged by all who knew him, to be a correct member of society, a man of integrity, and moral worth. Those the most intimately acquainted with him will be the most willing to bear testimony to the rectitude of his life, and to his regard for principle in his intercourse with the world.

A short time before his decease, with a commendable anxiety for the welfare of all who might be afflicted like him, he expressed to his physician an earnest wish that his body might be examined after death. His request arose from no idle vanity, neither from a wish to throw on air of heroism and philosophical composure over the last moments of his existence; but from a belief that an examination might throw a light on the origin and nature of his sufferings which would prove useful to the world and suggest hints on which might be founded a more successful mode of treatment in similar diseases. Agreeably to this request an examination was made by Drs. Cane & Doe.

Mr. Mayall being a member of the masonic fraternity was interred with the honours of Masonry. York Lodge, of which he was a member and officer, and St. John's Lodge paid their last respects to his remains and in union with a large concourse of his relatives and acquaintance followed him to the tomb with regret for his departure and with a hope that in their last moments they may be as composed and resigned as he was. [Comm.]

MARINE JOURNAL.

PORT OF GARDINER.

Monday, October 15.
Sloops Express, Bowdoin, Nantucket, Primus, Pataifer, Salem.
Sailed.
Schrs. Catharine, Mason, Boston, Oaklands, Tarbox, do.
Trial, Sanderkin, do.
Wm. Barker, King, Salem.
Poly & Nancy, Osgood, Newburyport, Charles, Goldsmith, Manchester.
Arrived.
Schrs. Henry, Newhall, N. Orleans.
Scott, Scott, Boston.
Palestine, Lancaster, do.
Brig Julia, Bailey, N. Orleans.

M. B. F. O. F.

AT Masonic Hall, on Wednesday evening Oct. 24 at seven o'clock.
Is the extension and increasing labor-saving machinery, on the whole, useful to mankind?
J. D. ROBINSON, Scribe.
October 19, 1827. A. O. 2.

TIME AND CHORD.

A GRAND CONVENTION of the MOZART SOCIETY, will take place at the School House north of the Cobhosee Contee Stream, precisely at six o'clock, Sunday evening next.
Business of a peculiar nature is to be attended to, which demands the punctual attendance of every member.
N. B.—M. I. T. T.
A. SMALL, Secretary.

Quick, or off.

IN 8 DAYS

THE CUMBERLAND AND OXFORD CANAL LOTTERY, 17th CLASS, WILL BE DRAWN, IN PORTLAND.

Persons wishing to obtain either of the prizes presented in the scheme below, may do well to call at

P. SHELDON'S
[TRULY FORTUNATE]
LOTTERY-OFFICE, GARDINER.

SCHEME.

4 Prizes of	\$1000
4	200
8	100
16	50
40	20
120	10
1200	4

Whole Tickets 4 dollars—Quarters 1 dollar.

Gardiner, October 19.

JUST RECEIVED,

AND for sale at this office, and by the Editor at Augusta, a few copies of HUTCHINSON'S APOLOGY FOR RELIEVING IN UNIVERSAL RECONCILIATION, &c. Price 62 1-2 cents bound, or 50 cents half bound. oct. 19

TAKEN ON EXECUTION, and for sale at Public Vendue, on Wednesday, the 14th day of November next, at two o'clock, P. M. at the house of Elikanah M'Leelan, in Gardiner, all the right in equity of redemption which Harvey Gay has in the following described lots of land situated in Gardiner, viz. Lot No. 15, on S. Adams' plan of the Cobhosee tract, bounded east by Branswick-street, south by Lot No. 18, west on Lot No. 16, northerly on Factory-street. Also, in Lot No. 16 on the same plan and bounded east by said Lot No. 15, north by said Factory-street, west by Lot No. 17, south by Lot No. 18, being the lot now occupied by said Gay.

JESSE JEWETT, Deputy Sheriff.
Sept. 20th, 1827.

STRAYED OR STOLEN.

ON Friday, 5th inst. from the enclosure of the Subscriber, a small, light red COW, 2 years old, both hind feet and belly white. Whoever will deliver said Cow to the Subscriber, or give information where she may be found, shall be suitably rewarded.
JAMES ELWELL.
October, 11, 1827.

Flour & Coffee.

THE Subscriber has just received for sale 75 bbls. new flour, of the first quality—also a few bags prime Portorico Coffee.
GEORGE COOK.
August 31.

Wanted, an apprentice at this office.

POETRY.

[For the Christian Intelligencer.]

THE RETREAT.

There's not on earth a sweeter spot
Than yonder narrow dell,
Where, by a cruel world forgot,
I'd always wish to dwell.

Retired from busy scenes of life,
From danger and from fear,
Freed from all danger, doubt and strife,
With my lov'd Flora near;

We'd roam the wild-woods hand in hand,
We'd call the flowrets sweet;
And by the breezes gently fann'd,
Compose ourselves to sleep.

Or on the banks of yonder stream,
While blue waves roll below,
Of love and hope and joy we'd dream,
Nor think of aught like woe.

The stream of life would smoothly run,
And not a rock oppose,
We'd hardly think that life begun,
Though drawing near its close.

DUDLEY.

[The following Hymn, composed by a member of the Universalist Society in Charlestown, (Mass.) was sung at the late installation of Rev. J. S. Thompson, A. M. over the Church and Society in that town.]

HYMN.

O thou, whose spirit gave us breath,
Our Father, thee we call;
Our joy in life, our hope in death,
Our everlasting all.

We bless the grace which sent thy son,
With pardon from above;
Jesus, thy matchless name we own,
A name of truth and love.

Oh! save our minds from error's night,
Our lives from sin's dark sway;
And raise our hopes by Faith's pure light,
To realms of endless day.

And may thy servant, who, this day
Is set apart for God,
Conduct thy people in the way,
To Zion's blest abode.

Oh! may his ban abide in strength,
His lips touch'd from above,
Proclaim the height and breadth and length,
Of UNIVERSAL LOVE.

May all mankind the Gospel know,
And Jesus blessed call,
Till love and peace shall reign below,
And God be all in all.

MISCELLANEOUS.

[From the Auburn Free Press.]

THE GRAVE.

"Leave them their time to fall,
And flowers to wither, at the north wind's breath;
And stars to set—but all—
Thou hast all seasons for thine own—oh! Death!"

Mrs. HEMANS.

Who hath not thought of the dark and gloomy abodes of the dead—the sepulchre—like of the proud king and the humble cottager, along whose brow the cares and labors of years have scattered may a furrow—and whose only hope in the toil and turmoil of "life's bleak waste" is the blessed assurance, perchance, of happy immortality!—There is something in the silent precincts of the "narrow house," where all lie undistinguished together—the mighty and the noble, in state, magnificent in their ruin, and the one above whose silent breast and mouldering form no storied monument or sculptured marble tells how he ended his existence: There is something, I say, in all this, which should bow the mighty to the earth, and cause the humble slave to walk with a proud heart and kindling eye before him who beats him. This is a common place theme; but the mind of man reverts often to it against his will. There is nought which gives such a blunt to the distinctions of earth—which by reflection will subdue every cause of "envy"—as this simple but all important theme. Look at the mighty of old—the philosophers and statesmen of years gone by!—Where are they? How many forgotten!—Their deeds are slumbering in the lap of oblivion—the wave of Time hath swept even their historians into the boundless sea of ETERNITY—the fallen well conceals their sepulchres in the lonely aisles of their forefathers—and the night-wind sighs among their ruins, where once the song of joy and the burst of gladness stole forth from the heart of glee; and the lustre of many an eye is shrouded in the deep Grave's night, which kindled with love and looked abroad upon the varied scenes of Nature with admiration and delight.—"Alas! the pride of man goes down with him into the dust! it withers when the lamp of his transient existence flickers out into the long slumbering of the tomb! Where are they, who sounded the clarion of war along the plains of Thessaly—the Mount of Marathon, and "Samos' rocky Isle?" The trumpets voice hath died upon the breeze—the thousands which it aroused have gone to rest—the castles, which have been subdued and won, on whose walls the spear glittered, and the cannon pealed, have crumbled into dust—the ivy lingers about the decaying turrets—the raven builds her nest in the casement, and sends upon the ear of midnight her desolate wailings—the owl hoots where the song was heard—and man, proud man, who once fought and won—he who reared the structure,

"Sleeps where all must sleep."

His memory is not in the bosom of the guide who conducts the traveller among the shadowy magnificence of other ages, and he is forgotten!—Should not these things—the mutability of earthly grandeur—pour into the soul deep and lasting preparations for the great and last change, when a long and dreamless slumber falleth upon man? When the nauseous earth worm preys alike upon the hero and the cottager, in that narrow bourne where

"All life's idle throbbing, cease,
And pain is lulled to rest."
"Why," says Ossian, "should'st thou build thy hall, son of the winged days?—Thou lookest from thy towers to-day; yet a few years, and the blast of the desert comes—it howls in the empty court, and whistles around thy half-worn shield!"—Then why should man look forth, as he fondly hopes, upon the sunny future with the eye of fancy, and lay up the golden visions, which have passed like sun-beams in his pilgrimage, in the hope of brighter ones yet to come, when to-morrow may rumble on his coffin, and above his quiet rest, the sepulchral yew tremble in the wind! Alas! if there is ought on earth which should subdue pride—which should make men feel that "the rich and the poor meet together, and the Lord is the maker of them all"—it is the GRAVE! It is there, resentments die—revenge and ambition are satiated—it is there, above the urn of sorrow, man must learn, that

"Life is a torrid day,
Parch'd by the wind and sun—
And Death, the calm, cool night,
When the weary day is done!"

GIDEON GRINDER.

Gideon Grinder set out in the world to make a fortune. "Wisdom is the principal thing," saith the proverb, "therefore get wisdom." But he, like most men, being satisfied with the acquisitions on this score, changed the phraseology of the maxim—a little money is the principal thing, therefore get money—was his motto; and he went to work at that kind of earnest which a singleness of object produces. He had some of the most essential qualifications too, necessary for success. He was industrious and economical. No doubt the reader anticipates the issue; sees him emerge from obscurity, and rise rapidly to affluence; and thin's it unnecessary to travel through the story. So common is the opinion; so often does it indeed happen, that such a beginning ends favorably. But let us proceed: Industry is a good thing; a very good thing; an essential requisite to enable a man to get along in the world. Observation proves that some very steady, hard working men are always behind hand in life, and that others, who are apparently far more indolent in their habits, make money and thrive. Economy, too, is a very common road to wealth; but we see some trying to save, all their lives long, and actually save nothing, while others, who are comparatively prodigal, do well in the end. The secret is all here; it requires a head as well as hands to get along; wisdom to plan as well as courage to execute; for

A heart to labor and a head to plan;
These constitute the money-making man.

Gideon had been educated a shop-keeper in his father's store, and when the old man died, stepped at once into his business. Mr. Grinder was not one of your all or nothing sort of men, who make or break at a dash; he went on smooth and slow; swept clean as he went; paid his debts; and did an honest business on a small scale. Nobody was further from being mean, and yet he was a frugal liver; not afraid of spending a penny, and yet looking well to outgoes too; in short he was not one of those persons who turn all their attention to saving the drops from the spigot, while at the same time quarts are escaping from the bung. He might on the strength of his credit have dashed out largely in business, and done as many people now do; but he preferred the certainty of a small business, to the chances of a large one. He might have told great stories; professed to accommodate customers at a great sacrifice; to sell for less than cost; and set a hundred traps, common in this day, to catch custom; but he had grown up hand in hand with honesty; and used to say he never would quarrel with so good a friend in his old age. Gideon, therefore, had a worthy example, but the father's mantle does not always fall on the son. The young man indeed came out in the world, with many of his father's good habits and opinions. He disliked credit; guarded against waste; and had no disposition to show off. But in avoiding these dangers he fell into the extreme, a narrow, contracted, selfish way of doing business, which followed and frittered him down until he had no more heart than a herring.

The first rule which he established was to do what he called a snug business; that is to keep no articles on hand which were not ready sale; he had no idea that there was any advantage in having a great variety; it only lumbered the store; was dead capital and attended with more or less waste. Standing by itself this was a good argument; but as many people prefer calling where every thing ordinary and extraordinary may be had, whether they want an uncommon article or not, the rule operated badly.

He held to exact dealings, and took great care never to weigh or measure out a grain too much; he was a very nice calculator in those things; but was honest, very honest to himself, and his customers could never charge him with dishonesty to them. In the matter of change he was a scrupulous man; took thirteen cents to the eleven penny bit, seven to the fippenice, conceiving the halfpence and farthings as his just due; and in all such matters saved a little as he went; priding himself and as Gideon used to say, lost a pretty penny in that way.

Generally, as he did not aim at, so he did not of course obtain, the character of being a very accommodating dealer. Number one was always uppermost. He wanted to be paid every step he took; to have profit on every thing, to make money out of every body. And this disposition, which by the way, is common enough in

the world, he was not careful to cloak; the people saw it all, and liked him none the better for it.

It's an easy thing to make money if you go the right way to work; and so it's easy to make an egg stand on one end when you have learned how. But in all these things the great mass of men fail. Some try to make a fortune too fast, others too slow; others too sure. Gideon's plan was the last one; he ventured nothing and won nothing.

The catastrophe which was seen approaching soon after Gideon began the world, was slow in coming, but it came. His shop was in some time deserted, and while his neighbors engrossed his business, he looked with wonder, but charged all the error on other heads than his own: the peace, the times, the people were at fault. In the end he shut up the old establishment, having just kept his head above water one dozen years. Leaving the history of his example to those who have discernment enough to profit by it.

[From the N. E. Farmer.]

CIDER.

Mr. Editor—It is a prevailing opinion with many people, that winter apples, or those which will keep latest, generally make the best cider for spring and summer use. But from observation and experience, I am led to believe that such an opinion is incorrect. In the fall of 1825 I assorted my apples at the time they were gathered, reserving those that would keep the latest, entirely by themselves. From these I made a pressing of cider, flattering myself that by proper management, it would be of the best quality.—The other portion of my apples was made into cider about the same time, and managed in the same way. The next spring, that which was made from the fall apples, proved to be remarkably fine and pleasant, while that made from the winter apples was extremely hard and sour, being fit for nothing but to be turned to vinegar, or sent to the distillery.

Last fall I pursued a similar course with my apples, and find the result to be nearly the same. That portion which was made exclusively from winter apples, is hardly fit for family use, while that made from apples in a ripe and mature state, is of a very fine and superior quality.

Such are the facts which have led me to such a conclusion. If I have laid down an erroneous principle, I wish to have it refuted. I wish that those who may have tried experiments of the same nature, would make known the result for the benefit of others, as an interchange of views and opinions relative to practical husbandry, is not only desirable, but highly expedient and necessary.

A FARMER.

Worcester, May 8, 1827.

TO SCHOOL COMMITTEES AND TEACHERS.

NEW AND VALUABLE CLASS BOOK.

JUST published, and for sale by P. SHELDON, THE PRIMARY CLASS BOOK, a selection of easy lessons in reading, for the younger classes in common schools. By THOMAS J. LEE, compiler of a "Spelling-Book" containing the rudiments of the English Language.

PREFACE.

"This little book, as the title imports, is designed to be used in common schools, immediately after or in connexion with the spelling book; and, accordingly, the lessons are such as may be interesting and instructive to children. A few of the most emphatic words are printed in italics. Some words which are often incorrectly pronounced, are marked with accents, according to a key placed at the beginning of the book, so as accurately to convey the sounds. In a few instances a different spelling is given at the bottom of the page for the same purpose. The paragraphs are broken into short portions and numbered, to render it more convenient for reading in classes. For a more particular character of the book the compiler refers to the work itself; being aware that the public will judge of a book according to their own opinion of its merits, and not by what the author says of it."

"Winthrop, Sept. 1827."
This book is well printed, on one type and fine paper, sewed and bound with pasteboard and contains 180 pages 18mo. Price 25 cents single, 2 dolls. per dozen.

—ALSO—
JUST published by DORR & HOWLAND of Worcester, and for sale by P. SHELDON.—The Third edition of the

COLUMBIAN CLASS-BOOK; consisting of Geographical, Historical and Biographical Extracts, compiled from authentic sources, and arranged on a plan different from any thing before offered to the public. Particularly designed for the use of schools. By A. T. LOWE, M. D.

RECOMMENDATION
From the Rev. Leonard Woods, D. D. of the Theological Seminary, Andover.

"Dear Sir,—I have attentively examined the Columbian Class-Book, and am well satisfied that the plan is judicious and well executed, and that a school book, containing such a variety of useful information exhibited in so interesting a form, will be an addition to the advantages already enjoyed by American youth. Should you proceed to publish the book, as I hope you will, I should have no doubt of its gaining, in due time, an extensive patronage among the instructors and friends of the rising generation. With the sincerest wishes for your success in this effort to promote the education of our youth, I am, dear Sir, yours, very respectfully,

LEONARD WOODS.

"Andover, July 5, 1828."
"Dr. A. T. Lowe."
The Columbian Class-Book is handsomely printed and well bound—contains 354 pages, 12mo. with plates, and is sold at the low price of 75 cents single and \$7.50 per doz.

October 12 41

FOR NEW-ORLEANS.

THE staunch, fast sailing, and almost new Brig ALEXANDER, Reuben Stevens master, having part of her freight engaged, will sail with all possible despatch. For the remainder of her freight, which will be taken at a very low rate, apply to J. N. & A. COOPER at Pittston, or the Master on board the said Brig at Bath, where she is now discharging a cargo of Salt, which is for sale on liberal terms. Those who are in want of the above article, will do well to call while discharging.

J. N. & A. COOPER.

Pittston, October 10th, 1827. 41

WANTED,

BY J. D. ROBINSON, a quantity of

WOOL, for which cash will be paid.

August 31

BOOKS, STATIONARY,

AND PAPER HANGINGS,

CONSTANTLY FOR SALE BY

P. SHELDON,

AT THE GARDINER BOOKSTORE,

A COMPLETE ASSORTMENT OF SCHOOL and CLASSICAL BOOKS, wholesale and retail, at the lowest prices. Also, writing, letter, and wrapping PAPER, at the manufacturers' prices; and a complete assortment of ROOM PAPERS, from 20 cents, to 150 cents per roll. A great variety of Rodgers', and other fine Cutlery. Quills, by the M. very cheap. SLATES per dozen, do. Combs, Mathematical Instruments, Scales, &c. &c. comprising as complete an assortment of articles as can be found in any similar establishment, and at the lowest prices.

Gardiner, January 5.

AETNA

INSURANCE COMPANY.

J. D. ROBINSON,

AGENT for the AETNA INSURANCE COMPANY, of Hartford, Connecticut, offers to insure HOUSES, STORES, MILLS, FACTORIES, BARNs, and their contents, against loss or damage by

FIRE.

The rates of premium are as low as those of any other similar institution, and the adjusting and payment of LOSSES, as prompt and liberal.

For terms of Insurance, application may be made to the above AGENT, who is authorized to issue policies, to applicants without delay.

Gardiner, May 25, 1827.

LIST OF LETTERS

Remain in the Post-Office, Pittston, Me.

September 30, 1827.

Mary Brainard, Abigail Barker, 2 Mary Crocker, Hannah Goodridge, 2 Lewis Hunt,

Oliver Moulton, Truman Moores, Thos. W. Smith & Co. William Trundy.

HENRY DEARBORN, P. M.

October 2 41

LIST OF LETTERS

Remain in the Post-Office, Gardiner, Me.

September 30, 1827.

Samuel Ames, Joseph Alley, Richard Bugden, 2 Simon Bradstreet, Wm. H. Byram, Wm. Bradstreet, 3 Edmund B. Bowman, Nicholas Baker, John D. Blake, Anne Bay, William Carr, Eliza Crowell, Isabel Coombs, Mary Dyer, James C. Duane, Jr. Durand Robinson, Elizabeth Dill, Mason Hammond, Samuel Little, Friend Fleet, Perez French, Samuel R. Fowler, Martin Hadley, Euclid Houghton, Joseph W. Hammond, Benjamin Hall,

Edward Jarvis, Daniel Johnson, Nathaniel Keniston, Doct. L. L. J. Joseph Lancaster, John Mores, David Maxwell, John Nuttall, David Newcomb, Welton Paine, Phebe Pottle, Henry R. J. C. Quincy, Nathaniel P. Rogers, Charles Ring, Jesse D. Robinson, Stephen Robinson, Pitts- John Rollins, (son George Rogers, John K. Rollins, Timothy Robinson, Parker Sheldon, John Smith, Harriet Virgin, 3 Peter Vignereux, George Williamson,

SETH GAY, P. M.

October 7, 1827. 40

New Store.

THE Subscriber has taken the Store recently occupied by Mr. Harvey Gay on the corner nearly opposite the Stone Grist Mill, and offers for sale a good assortment of

W. I. ENGLISH AND AMERICAN

GOODS AND GROCERIES,

Comprising as good an assortment of such articles as is usually found in similar stores, all of which will be sold on the most reasonable terms for cash, approved credit, wool, bark, and country produce generally.

CASH,

At a fair price will be paid for FLAXSEED.

WANTED by the subscriber, 500 cords of Hemlock Bark.

The subscriber also intends to keep constantly for sale a complete assortment of Sole, Harness and upper leather, Morocco, Lining, and Bindings, Wool, &c. &c.

GEORGE COOK.

Gardiner, August 3.

HORIZONTAL AND MOVEABLE

HAY PRESS.

THE Subscriber has now in successful operation his new constructed HAY PRESS; which by applying the strength of one man to a crank, will give a pressure sufficient to condense twenty-five pounds of Hay into the compass of one cubic foot.

The peculiar advantages of this Press over that of any other now in operation, consists in the following items, viz:—It is an entire machine, capable of being put in immediate operation, either in a common barn, or in the open field; thereby saving the expense of constructing a building particularly for the purpose of pressing Hay. It is built on wheels, and can be removed at pleasure with the power of four oxen to any place where it may be wanted; thereby saving the expense and waste common in the repeated handling and moving of Hay in a loose state. It will, also, enable the farmer to press his own Hay, at his own barn, and at his most convenient leisure, and add all the additional value to the article which is capable of exportation.

The course is simple in its construction and operation; not liable to get out of repair; and may be operated with by any common laborers. The box which receives the Hay is raised to a perpendicular position for filling and packing. When full, it is reduced to a horizontal position to receive the pressure which is applied by a piston, moved by a cog wheel and gearing.

This press has been examined when in operation by many gentlemen, who are considered as competent judges of its merits, and I who have given it their decided approbation; but as it is presumed that no gentlemen would wish to purchase without personal examination, the subscriber invites such as feel an interest in it, to call on him at Pittston, or Mr. CALVIN WING, of Gardiner, as it will be in constant operation in one, or the other of said towns.

M. B. BLISS.

THE PROTECTION

INSURANCE COMPANY,

OF HARTFORD, Connecticut, offers to insure HOUSES, STORES, MILLS, FACTORIES, BARNs, and the contents of each, together with every other similar species of property.

AGAINST LOSS OR

DAMAGE BY FIRE.

The rates of premium offered, are as low as those of any other similar institution, and every man has now an opportunity, for a trifling sum, to protect himself against the ravages of this destructive element, which often in a single hour sweeps away the earnings of many years.

The course the office pursue in transacting their business, and in the adjusting and payment of losses, is prompt and liberal. For the terms of insurance application may be made to the Agent, who is authorized to issue policies to applicants without delay.

GEO. EVANS, Agent.

Gardiner, Jan. 5, 1827.

BLANKS—for sale at this office.

Good Articles

FOR FAMILY USE.

JUST RECEIVED BY

M. BURNS,

A Quantity of

GOOD GENESSEE FLOUR

GOOD WESTERN CHEESE

—LIKEWISE—

VINEGAR,

OF EXCELLENT QUALITY.

Genuine LEMON SIRUP and BRANDY-SIRUP.

A COMPLETE ASSORTMENT OF

ESSENCES,

In Vials, of from 1 to 4 oz.

SALT PORK, BEEF

AND FISH,

Of good quality, constantly for sale.

M. B. Has also just received, a new and complete assortment of

W. I. GOODS AND

Groceries,

ENGLISH & AMERICAN

GOODS,

CROCKERY

AND

Hard Ware, &c.

AND SO FORTH.

Comprising the usual variety—all of which will be sold cheap for CASH.

Fresh HOPS for sale as above.

Gardiner, August 3.

NEW BRICK PRESS.

THE Subscriber offers to the public his newly invented Press for the pressing of bricks which will be warranted to purchasers for a sufficient time to prove its utility. One of these presses is now in operation in his yard, at Gardiner village, which may be seen at any time, as it is in constant operation. All brick-makers, who may wish to purchase, will do well to call and examine this Press for themselves, before they procure one elsewhere. Presses made at short notice, and delivered at any places on the seaboard, if requested. The construction of the Press is simple and moved by the foot, but as it is or may be warranted to the purchaser there is no particular need of a further description of it here. Price \$100 cash, if warranted, or \$90 if not warranted.

DAVID FLAGG, Jr.

August 31

E. H. LOMBARD,

AGENT TO THE

PROTECTION

INSURANCE COMPANY,

IS FULLY AUTHORIZED TO TAKE

MARINE RISKS.

FORWARD AND COASTWISE. Rates of premium as low as in Boston or elsewhere. Policies issued without delay, upon application to said Agent at Hallowell.

April 27.

HOUSE AND LAND

FOR SALE.

THE Subscriber wishes to sell the HOUSE, and land attached to it, now occupied by him and situated near Gardiner village. The house is commodious, completely finished, and in good repair; the out-houses are convenient, and the barn is large and new.

The land, of which there are nearly twelve acres, is under good cultivation and completely fenced. The house is but about half a mile distant from the stone CHURCH, and centre of the village, and commands a beautiful and extensive prospect, embracing the village, Kennebec river, &c. Much might be said of the advantages of the situation, but the proprietor prefers that any person desirous of purchasing a pleasant establishment, would examine and judge for himself.

The property will be sold at a great bargain, and a credit of ten or twenty years will be given if required.

JAMES BOWMAN.

Gardiner September 6, 1827.

KENNEBEC, ss.

To the Heirs at Law and all others interested in the Estate of Nathan Bridge, deceased, late of Gardiner, ss. said County, Esquire, deceased, testate,

GREETING.

WHEREAS a certain instrument purporting to be the last Will and Testament of NATHAN BRIDGE, late of Gardiner, in said county Esquire, deceased, testate, has been presented for probate to the Judge of Probate of said county, by the executor therein named.

You are hereby notified to appear at a Court of Probate to be held at August, in and for said county, on the last Tuesday of October instant, and show cause, if any you have, why said instrument should not be proved and allowed as the last will of said deceased.

Given under my hand at Hallowell, this second day of October, A. D. 1827.

A. MANN, Jnot.

Scott's Napoleon.

THE life of NAPOLEON BUONA

PARTE, by Walter Scott, 3 vols. 8vo.

Just published and for sale by

P. SHELDON.

Gardiner, August 31.

OLIVER'S CONVEYANCER.

JUST PUBLISHED.

AND FOR SALE AT THE GARDINER BOOKSTORE.

PRACTICAL CONVEYANCING.

A SELECTION of FORMS of General

Utility with notes interspersed. Second

edition. By B. L. OLIVER, Jr.